1:Herskovits & Herskovits E-5 (1928-1929) 1934
SR8 Bush Negroes SR8
Saramacca

recognized the coat of a village chief, and by the size of the boat he knew that it belonged to the upper river, far, far beyond the stretches he had yet penetrated.

He spoke the greeting in the faintest of whispers, out of deference to a man of age and rank, and stopped his boat, for this village belonged to his own clan, and it was here that he would get from his mother's sister the cassava bread which she had got ready for his journey up river. He got out of his boat gently; decorum demanded that he subdue his energy before the man of position. His palms rested on his knees for an instant, as he stood slightly inclined before the older man, and what questions he answered, he did in speech which was punctuated with the ceremonial stammering demanded by the occasion. He had put his toga-like cloth over him and stood hesitating whether or not to take his paddle to the village with him, for he was so well known here that this settlement was almost as familiar to him as his own. But at last he leaned down and took up his paddle. This mature formality, in a village where he was still often looked upon as a boy, was prompted perhaps by this meeting with the chief, or by the new feeling of confidence he had, since he was taking the Bakra's boat up the river. But here he was, going up the embankment with the firm, slow step of the stranger.

The old chief had already started, having first made his sacrifice of rum to the spirit of his boat by squirting it over the finely carved head which appeared in relief on the prow. And now, as he guided his canoe with the sure strokes of his large steering paddle, he sang his prayer.

"*Kediamo, Kediampon,*
Mother of the River,
Sacred ancestors, and my a'ka,
I am taking this journey down the river,
I am going to the city,
Grant that I travel in safety,
Grant that the trip be joyous,
Grant that I meet with friends,

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8

Rice, especially when ripening, is attacked by birds, particularly the parakeets and parrots. These can destroy an entire field in one evening. Sometimes the Djuka are forced to sit up all night with shotguns to scare them off. Weevils and plant diseases are also common.

They have large sweet potatoes, known as yams, but no white potatoes. Corn, which they call *koni;* okra, or *oko;* and peanuts (*pinda*), form a minor part of the Djuka diet. There are occasional banana and cocoanut trees, and some pineapples and breadfruit. Some few additional nuts and fruits are furnished by the jungle. Palm oil, of which they are excessively fond, is another part of the commissary. No journey is undertaken without a liberal supply. It is obtained by squeezing the nut or fruit of a species of palm, called the mareepa. To the white man it tastes like olive oil. Sugar cane is seen in a number of villages, as are domestic fowl. No cattle [231] or swine are to be found.

Thus the Bush Negroes carry on with courage and extreme hardihood under the implacable necessities of life in the enemy jungle, in which the white man has never been able to make his home successfully.

A common sight along the river is a Djuka black, poised on a slippery rock in statuesque immobility, his bow flexed and arrow drawn, shooting for fish.

2: Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Aucaner

142
291
531
301
302
516

"Cow Fie" (Cow Fly), Six Feet Tall, and "Moi-Man" (Nice Fellow),
Two Expert Canoemen from the Upper Tapanahoni River.
Aucaner Tribe.

[Facing p. 166]

2:Kahn D-5 (1922-1930) 1931
SR8 Bush Negroes SR8
Aucaner

142
291
412
531
516

Bush Negro Man, "Amehkimoi" (Makes Nice Things), with a Carved and Inlaid Pot Stirrer Which He Has Just Completed for His Wife. *Aucaner Tribe,* Upper Cormotibo River, Dutch Guiana.

[Facing p. 172]

137
241

Fig. 7. Ten-month-old food-ground with high cassava. On the right, kapoeweri; weeds in the foreground. -- Tapanahoni, Drietabbetje, Oct. 1952.

[142]
[291]
[482]
[516]

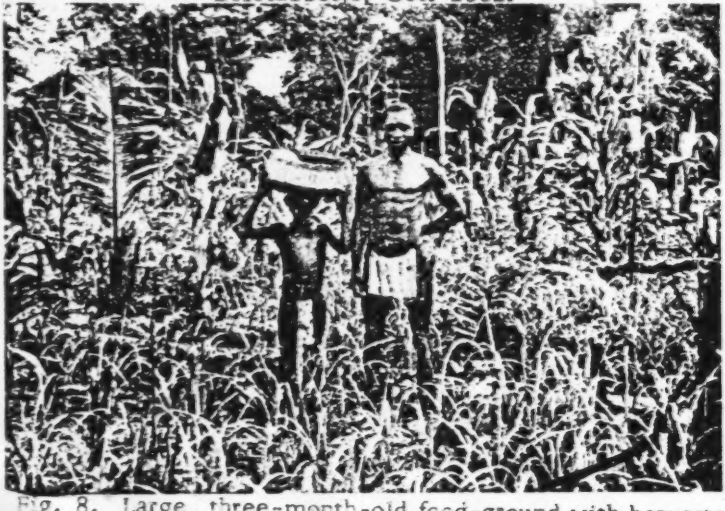


Fig. 8. Large, three-month-old food-ground with harvestable maize and watermelons. Rice in the foreground. -- Tapanahoni, Drietabbetje, March 1952.

252
516

Fig. 9. Baking cassava bread on the iron baking plate (the "pan"). -- Tapanahoni, Drietabbetje, June 1952.

[142]
[291]
[412]

Fig. 10. Pounding the expressed pieces of cassava (in the pan in the foreground) to flour in a wooden mortar (the "matta") in order to bake bread with it. -- Marowijne, Albina, April 1953.

4 Geijskes--19 G,N-5 (1952) 1954 SR8 Bush Negroes SR8

142
291
302
516
[243]

Fig. 11. Threshing the rice ears on a sack with the feet. -- Tapanahoni, Drietabbetje, June 1952.

[245]
[415]

Fig. 12. The fruits of the pina palm are collected in a basket; a beverage is made from the fruit-pulp. -- Marowijne, Albina, April 1953.

[272]

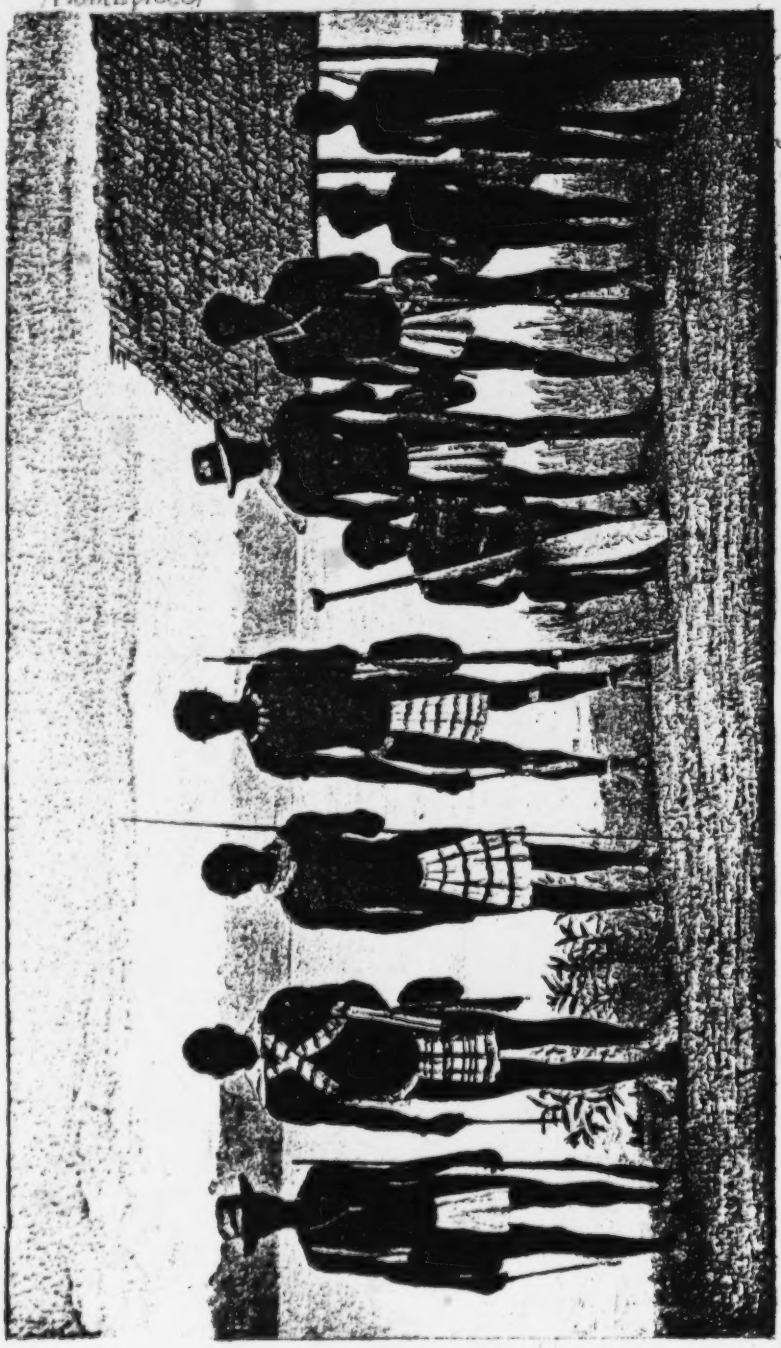
252
415
516
291

Fig. 13. The pitting of the maripa palm, from which the kernels (lying on a plate on a kerosene tin), after drying in the sun, are used for boiling edible oil out of them. -- Tapanahoni, Drietabbetje, June 1952.

Fig. 14. Winnowing rice with the "kède," after it has been pounded in a matta. -- Tapanahoni, Granbori, May 1952.

3: Coster--I F-5 (ca. 1857) 1866 SR8 Bush Negroes SR8

/Frontispiece/



142
291
301
302
411
501
516

Bush Negroes in the Colony of Surinam

6:Hurault--10a K-5 (1948-1958) 1961 SR8 Bush Negroes SR8
Boni

142
291
301
302
501
516

Fig. 1. Boni type.

6:Hurault--245a K-5 (1948-1958) 1961 SR8 Bush Negroes SR8 Boni

769
782
415
291

Fig. 22. Offering of food to the ancestors.

764
789
142
292
516
482

Fig. 23. Interrogation of the dead person.